

## The Popeye Hero Myth

By Les U. Knight

In the beginning, the world was good, as it should be. Then an evil person named Blutto, who we thought was a friend, began behaving badly.

Popeye, a believer in freedom, was tolerant and trusted that Blutto would change his evil ways.

But in spite of our hero's polite pleas for fairness, Blutto assaulted him and stole his precious Olive. Olive had no choice, and made feeble protests while going along.

Blutto behaved worse and worse until; "I've stood all I can stand and I can't stand no more."

Popeye was finally forced to use violence to ensure that justice prevailed.

"I'm strong to the finish, 'cuz I eats my spinach."

To "eat one's spinach" is to do what is right. Being right, Popeye gained the power to triumph over evil.

Bad Blutto's butt was kicked, the prized object was regained, (no thanks to Wimpy), and our righteous hero brought the world new order. He saved us. Hooray!

### The Characters

**Popeye:** "Pop" is a familiar version of "Father", the patriarch. "Eye" says "I". Identify with this one.

**Popeye says,** "I am what I am and that's all that I am".

God says, "I am that I am." Exodus 3:14

Although our popular hero is just a regular guy, he is also a manifestation of God; the earthly and the heavenly combined.

**Olive Oil:** Weak, naive, scatter-brained. Valuable, the prize of victory.

**Blutto:** A bloated bully and a brute. Evil, greedy; takes advantage of the helpless.

**Wimpy:** Selfish, cowardly, and useless in defending against evil. Doesn't care about the prize, and will take whatever is free.

**Sweet Pea:** Babe in the woods. Protected from evil by perfect innocence. Otherwise vulnerable. Needy.

### The Gulf Theatre of Operations

proudly presents

## "Desert Stormtrooper"

The Popeye hero myth come to life....  
...and death.

Popeye.....Norman Schwarzkopf

Blutto.....Saddam Hussain

Olive Oil.....Kuwait

Wimpy.....Peaceniks

Sweet Pea.....Kurds

Also featuring smash pop hits,

"Be True to Your Troupe".....

.....The Beachhead Boys

"Hooray for Our Side!".....

.....The Cheerleaders

"Shoot 'Em As They Run Now".....

.....Nazi Skinhead Bushmen

### Critic's review:

As is typical of the genre, *Desert Stormtrooper* legitimizes violence and reinforces the "might is right" ethic.

While perpetuating patriarchy and male domination, it deftly objectifies women and negates feminine power.

The play quaintly personifies evil, giving us a scary enemy we love to hate, boo, and hiss at.

Heartstrings are plucked and tears jerked as hapless victims melodramatically plead for mercy.

And stomachs turn as pathetic pacifists unconvincingly whine for peace.

In the end, all too predictably, victory goes to us... with liberty and justice for all who deserve it.

Despite the trite plot, *Desert Stormtrooper* brilliantly exemplifies contemporary North American values. I give it three thumbs up.

Instead Of A Magazine

P.O. Box 433

Williamstown, CT. 06226

# instead of Magazine War

SUMMER 1991

AN ANARCHIST PERIODICAL





# A FEW MORE NUTS AND BOLTS THAN USUAL

After YEARS of not raising subscription rates even when there was a postage increase, we are SLIGHTLY raising rates this time. In addition, for the first time ever, we are offering a lifetime subscription. After 11 years of publishing, we feel like it's a reasonable thing to do now.

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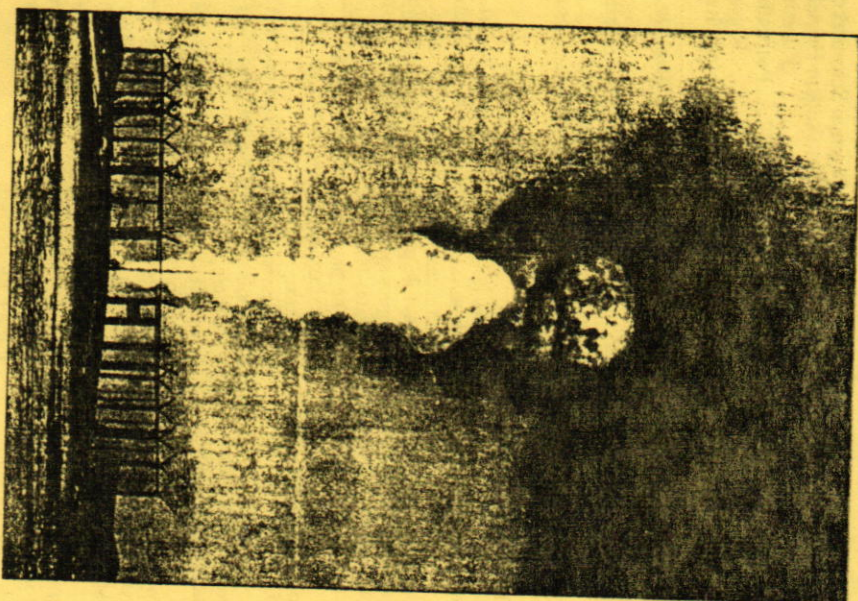
Please make ALL CHECK PAYABLE TO MICHAEL ZIESING. The bank won't cash checks made out to IOAM or Lysander Spooner.

## ATTENTION PRISONERS

IOAM has always been free to prisoners and always will be. There are many frustrating potentialities here and we're asking you to help keep frustration for YOU AND US to a minimum. We need to hear from you every once in awhile to know that you want IOAM. You need to keep us posted on your address and make sure it is complete. We've recently lost contact with friends we've been in touch with since 1981. If you don't get IOAM for a spell and are wondering WHY, please write us BUT DO NOT ASSUME THAT WE ARE IGNORING you. With every issue of IOAM scores are returned to us by prison officials for various (and often bogus) reasons. The best way to keep your IOAM coming to you is to STAY IN TOUCH.

INSTEAD OF A MAGAZINE  
P.O. BOX 433  
WILLIMANTIC, CT. 06226

# AFTERMATH 1000 points of light



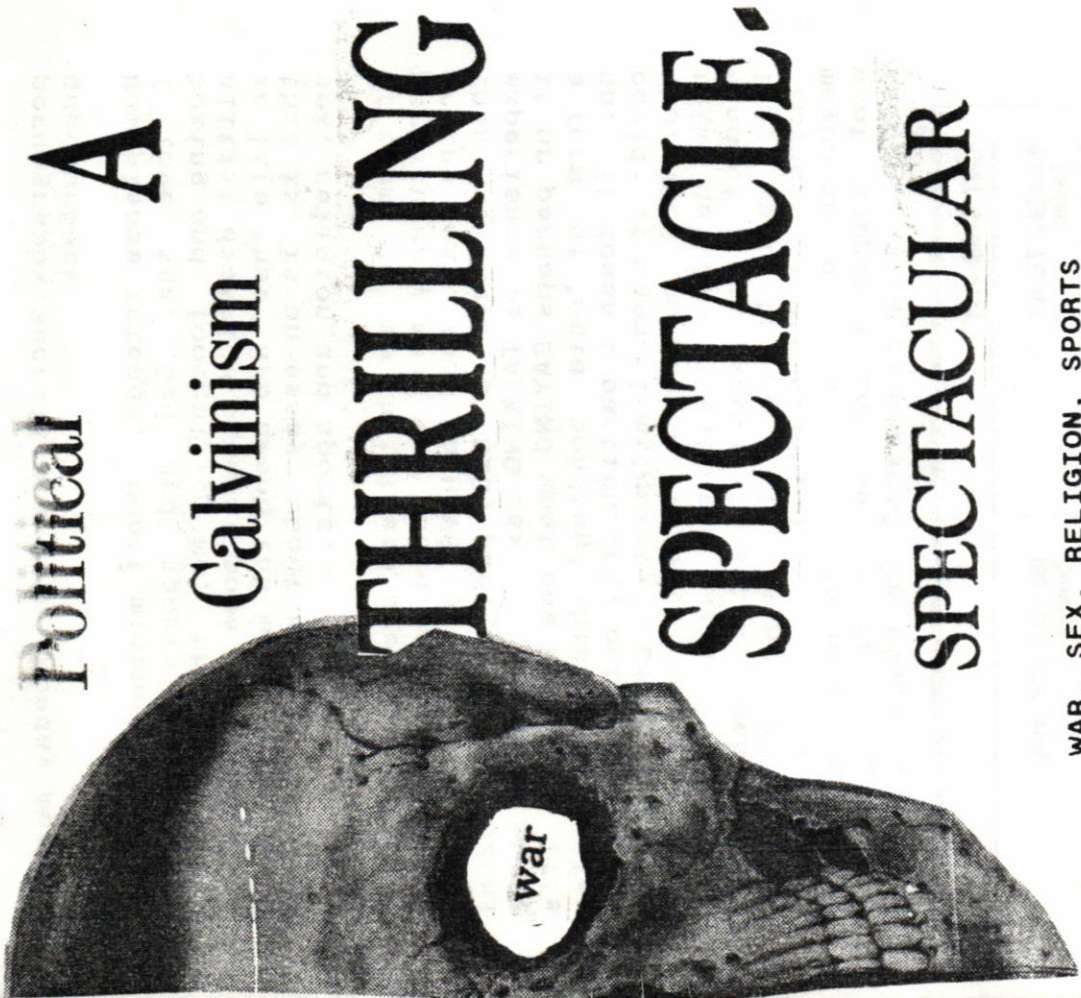
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...like to try to cut a little deeper into the *idea* of "folk communities," though, and talk about the forces that *create* communities. Essentially, artificial communities such as the "state" or the Capitalist corporation are created by coercion. Practically every community within modern society is artificial by this definition: social classes (which punish people for trying to enter or leave), the traditional patriarchal family, the artistic and intellectual establishments (which require "credentials" of some kind for membership), and even most radical organizations (which require "politically correct" beliefs).

What we need to organize to function as anarchy is "natural" communities -- groups whose only requirement for membership is the willingness to cooperate on working toward specific, well-defined goals. Alcoholics Anonymous is a perfect example of a natural community -- "The only requirement for membership is a desire to stop drinking."

Best, Kyle Griffith



Political A

Calvinism

THRILLING

SPECTACLE.

SPECTACULAR

WAR, SEX, RELIGION, SPORTS  
by Michael Ziesing

Of all spectacles, there is nothing more spectacular than war. Like all spectacles, it provides the opportunity to observe but not participate. Songs can be sung ABOUT it. Speeches made. Flags flown. Ribbons displayed. Sermons preached. Editorials written. It has ALL the prerequisites necessary for a spectacle.\*

A spectacle is something that is WATCHED, not LIVED. Among the things that people are getting fonder of watching, but not DOING are sex, religion and sports. Thus

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Sex, Drugs, Rock And Roll

Give me drugs—  
elixirs, opiates, and pills.  
I am in pain.  
Beautiful music, fine wine,  
vacations south France  
but delay inevitable stain.  
Evil is not me,  
no criminal  
scaring peace committing crime.  
I hurt, and  
and in need of joy—  
silent scream,  
my blanket tearing rain.

By June 12  
Wild Side"  
**SON OF A B**  
wife drink

Social castoff,  
cut flower  
lost perfumed prime—  
no radiant diamond  
unconquerable strength.  
But delicate crystal  
shattered streets  
jeweled paradise promise,  
mute struggle  
circling in vain. RS

Grant me nothing else—  
beautiful drugs  
journey away pain.

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TICKETS ON SALE AT TICKETRON  
William Passera ★ ★



pornography, sacrifice and the Monday morning quarterback.

Now please friends, don't misunderstand me. I love sex, God and sports (especially boxing and football). No, this is NOT an elitist diatribe against some of the things in life that are among the most fun. What this is is an essay about how war is LIKE sex, religion and sports.

It seems to me that there are many people, particularly men, who would rather WATCH sex or the sexy, than to HAVE sex. If not THAT, then at least a BIG part of the sexual experience is TALKING sex -- bragging about it or perhaps SAYING what one would do. It's a form of "male bonding" which most males do. It doesn't particularly bother me. How could it when I'm "guilty" of it myself. What DOES bother me is guys who talk the talk but don't walk the walk. There's a kind of proxy sexuality among such people. They want to get all sexed up through someone else's experience -- maybe yours, maybe someone on tv. I think it might be what happened in the bar room in Rhode Island as guys cheered on those who were

## On the air

### BASKETBALL

Today  
☐ NCAA Tournament: North Carolina vs. Eastern Michigan, 7:30 p.m., WMLC (1510), WELT (960)  
☐ NCAA Tournament: Ohio State vs. St. John's, 7:30 p.m., (2) (801803), WPOP (1410), WSNB (610), WBIS

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(302439), WTIC (1080)

### Sunday

☐ Mets (split squad) vs. Yankees, 1 p.m., MSG (310076)  
☐ Minnesota at Miami, 1 p.m., SC (820873)  
☐ Red Sox vs. Rangers, 1:30 p.m., NESN (326637), WTIC (1080), WLAD (800)  
☐ Mets (ss) vs. Reds, 7:30 p.m., ESPN (990927)

### FOOTBALL

Saturday  
☐ WLAJ: Raleigh-Durham at Sacramento, 8 p.m., USA (927101)  
☐ Sunday  
☐ WLAJ: New York-New Jersey at

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## THE ANARCHIST ARCHIVES PROJECT

The AA Project is an independent undertaking committed to collecting and cataloguing literature written by anarchists or on the subject of anarchism for the eventual creation of an archival library.

Since its inception in 1982, the AA Project has collected and catalogued over 325 periodicals, 500 books, 350 pamphlets and 350 newspaper clippings, journal articles, leaflets and broadsides for a total of close to 6,000 items.

The AA Project is continually looking for donations of periodicals, pamphlets, books and other items to add to its collection.

How you can help:

- If you publish an anarchist periodical, donate a subscription to the AAP.
- If you have written a book, pamphlet, or anything else from an anarchist perspective or on the subject of anarchism (even if from a non-anarchist position), send the AAP a copy.
- Don't throw your old anarchist literature out. If you have anarchist newspapers, journals, zines, books, or other items, donate them to the AAP. (Postage will be reimbursed if requested. The AAP will also consider purchasing material)
- Make a contribution. The AAP spends over \$1,000.00 a year in acquiring new material to add to its collection.

The AAP can also help you with your research by providing low cost photocopying and bibliographies on selected subjects.

If you are interested in donating material or learning more about the Anarchist Archives Project, please write:

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percent, after-tax income dropped since 1977. For the top 20 percent, it is up sharply." N.Y. Times

"In 'Tenured Radicals,' which he treats trendy showboating professors with the irreverence they deserve, Roger Kimball makes one statement I would correct - he suggests that the radicals of the 60's are now in position of control in the major universities. He is too generous. Most of this country's academic leftists are no more radical than my Aunt Hattie. Sixties radicals rarely went on to graduate school; if they did, they often dropped out. If they made it through, they had trouble getting a job and keeping it. They remain mavericks, isolated, off-center. Today's academic leftists are strutting wannabes, timorous nerds who missed the 60's while they were grade-grubbing in the library and brown-nosing the senior faculty. Their politics came to them late, secondhand and special delivery via the Parisian import craze of the 70's"

From NINNIES, PEDANTS, TYRANTS AND OTHER ACADEMICS by Camille Paglia in the NEW YORK TIMES BOOK REVIEW, May 5, 1991.

#### THE SCARLET Q

Anarchy, Religion and the Cult of Science  
by Michael Ziesing

Mike Gunderloy says of THE SCARLET Q, "Mike is a reasonable guy and a good friend of mine. His views on anarchy have influenced mine considerably. I think there's a lot to this book and would urge anyone looking for a serious, well thought out, principled and non-arrogant anarchism to take a look at it."

THE SCARLET Q IS AVAILABLE FOR \$7.50 POST PAID FOR ALL IOAM READERS. SEND CASH OR A CHECK FOR CASH TO THE IOAM POST OFFICE BOX. (Please note that much of the material originally appeared in IOAM, TAOISM AND ANARCHISM and NO STATIST SOLUTIONS.

raping the woman on the pool table. I think it's what happens in a country song, that says "Mr. Hussein, we know your ass, we know all the way back to Bhagdad." We know, of course, that the song was recorded in Nashville and that NO asskicking was done by the singer. We know too, that it wasn't Mr. Hussein's ass that was kicked but some poor Iraqi conscripts who were half starved. But that's ok, like a masturbatory fantasy, you're allowed to create your own reality in the realm of spectacles. Real life doesn't have a whole lot to do with it. So let's get our rocks off, like the guys at Big Dan's in Rhode Island, because "she was asking for it." The wonderful thing with the war with Iraq was that we had permission to kind of flaunt it. With the permission of the state and the church, we can fuck over anything we want and feel absolutely justified. Best of all we can do it without risking ANYTHING. We can watch on tv and pump our fists in the air as Iraq's defences are penetrated. They had it cumming to them. Ahhhh. Oooh. Take that you slimy bitch. You asked for it.

But yes, there IS a tender and religious side -- a side of sacrifice and redemption from the sins of the past -- especially the sins called Viet Nam and Korea. We DO love our children -- that's precisely why they make such a good sacrifice. Afterall, if God was willing to sacrifice his only begotten son, should we do less? And Abraham and Isaac. Yes, Abe, you WOULD have killed him for the glory of God and would it have been THAT painful to do? Isn't there SOMETHING that feels kind of good about it? There's nothing, afterall, like a good sacrifice --- except maybe one that we can watch on tv.

There was kind of a religious frenzy about



Apache Helicopter



this war. It was enough to make one grateful that God doesn't get confused, what with everyone saying He was on THEIR side and all. The preacher preached and called forth the names of the boys and girls we had sent there to sacrifice. And, appropriately enough, we killed about as many of our "own" as "they" did. As it should be in a sacrifice.

And the wonderful icons that sprung up like mushrooms overnight. The flags, ribbons, buttons, shirts and caps -- all so we could believe that talking the talk WAS walking the walk.

A spectacle is "an instrument of unification" in a world where alienation is the norm. But the unification is artificial and consequently exploitative because what is LIVED is the reality of someone else. "Separation is the alpha and omega of the

# Missile

## Attack



Length: 18 feet 3 inches (plus 2 feet 3 inches for booster rocket)  
Diameter: 20.4 inches (body), 8 feet 9 inches

trying to thwart freedom. Since its inception in 1980 (see the article on the history of IOAM) **INSTEAD OF A MAGAZINE** has recognized that there **ARE** intolerable things. We've frequently gone on record about it and often put our bodies on the line as well.

But your letter is interesting and thought provoking and **IOAM** welcomes an article from you on the topic of nationalism.

If you reject the food, ignore the customs, fear the religion and avoid the people, you might better stay home. James Michener

# Our Irritable Friend

PABLO'S

**SMASH ALL ZONES!!!**

Many of us have suspected that 'most "pro-life" folks were also "pro-death" folks because they support the death penalty. That was probably amplified because many, no doubt, supported the gulf war too. Now, just in case we had any doubt about it, the Utah legislature has sent us that message loud and clear. They recently passed a law that allows the death sentence for women who receive abortions **FOR ANY REASON INCLUDING RAPE AND INCEST**. The law took effect April 28.

"According to Congressional figures, incomes of the richest American families have soared while those for everyone else have stayed stagnant or dropped. For the lowest 60



unlike Bolton, they realize that when they are ~~calling for~~ "borders", they are also calling for a state. On Quebec's most recent national holiday, one of these folks showed up at a nationalist demo sporting an anarchist T-shirt and carrying a Quebec flag. If someone showed up in the anti-authoritarian contingent in a U.S. demo wearing an anarchist T-shirt and carrying an American flag (or why not a Confederate flag?), I expect that he or she would attract some pretty leery glances. From what I've seen, unlike here, Bolton's anarcho-nationalism appears quite marginalized in the States (lucky you!).

IOAM editor Michael Fiesing's plea for "toleration and love" elsewhere in the same issue has merit in some circumstances, no doubt. However, anti-authoritarians have also too often tolerated the intolerable. We should not let a refusal to be "judgmental" impede a necessary critical clarity. There is a bewildering variety of anti-authoritarian approaches out there and some of them, like Bolton's anarcho-nationalism, should be heaved onto the garbage heap of history without further ado.

-- Michael William

P.S. Translations of a couple of articles on nationalism by local anti-authoritarians appeared in the first issue of Demolition Derby, a journal I edit. If anyone would like to see them, or would like a sample copy of DD, please drop a card to Demolition Derby, C.P. 1554 Succ. B, Montréal, Canada H3B 3L2.

#### MICHAEL RESPONDS:

Thank you for your thought provoking critique. There is, of course, a major conflict between nationalism and anarchism. The very words themselves indicate an utter contradiction.

On the other hand, I don't think it is NECESSARILY contradictory to support national liberation struggles AGAINST existing states on the grounds that ANYTHING that causes the government trouble is good. I would, of course, exclude voting for ANYTHING because it is inherently statist and supportive of the system.

Consequently, I support Irish, African, (East) Indian, Native American, Quebecois, etc. nationalism so long as it uses non-statist methods.

Finally, I think it was quite clear from the context of my "toleration and love" remark that I was NOT talking about tolerating the intolerable. I despise classism, racism, sexism, agism, statism, the Klan, skinheads, and others whose primary function in life is

spectacle, but it does provide the ILLUSION of unity. People on tv become our friends, enemies and heroes.

It turns the gift of love into a category to be consumed. It's not love at all, it's masturbation. Either we masturbate to the images or watch people on tv masturbate. The general cums out and masturbates. The news commentator then masturbates. This is followed by various experts and analysts masturbating one other.

Masturbation might be fun. War isn't. Neither is masturbation dialogue. But, of course, the spectacle is the opposite of a dialogue. You don't talk with the generals, experts, analyzer or commentators. They TELL you what's important and even if you don't believe them they've focused your attention on something and that focus is critical.

Like the Super Bowl or the big pay per view fight, war is a powerful spectacle that hypnotizes millions or even BILLIONS of people into total preoccupation. "The NFL Today" simply turns into "Gulf Talk." This war had everything but a 900 number to call for picks on how to beat or play the odds. I wouldn't be surprised if there WAS a 900 number and I just missed it. Do you think parental permission would have been required on THAT one?

WE had it all -- half time reports, up close and personal profiles of players -- oops, I mean soldiers -- and their families. Well, the whole nine yards.

"It was like being a football player," the pilot said, "and getting ready for the big game. But in THIS game, the opponent didn't show up."

This game had it all. Women sportscasters -- rather war correspondents -- women players and even women POW's. Aren't we



proud? It's real progress to talk about supporting our men AND WOMEN in the Gulf. But somehow, I'm not real sure that the liberation of women was supposed to be about THAT. Was it?

And it was such a stroke of luck that all this happened while the super bowl itself was ALSO a focal point. (I must confess to having been a dedicated Giant fan for nearly 30 years and it was WONDERFUL that they won.) Whitney Huston's version of the national anthem with the jets flying over headed toward the Gulf. Didn't it tie SO much together? My God, I nearly had an orgasm. Or was it a WARGASM? God, country and football all united for this glorious day of SPECTACULAR oneness.

Then there will be the celebrities. "Being a star means specializing in the seemingly lived . . . Being a hero means other people live THROUGH you. Heroes usually turn into stars and become alienated from their own experience. Witness some old soldiers who have turned their own experience into an object. Or look at the life of Ira Hayes, the young native American who helped put up the flag on Iwo Jima. But for many such stars and heroes, there is an opportunity for the unfettered freedom "to express themselves globally." As long as they are interesting they will have an open invitation to be on Robin Leach's Lifestyles of the Rich and Famous or, endless invitations to become the superstar spokesperson for a politically correct cause. Thus Bill Bradley the basketball player, Ronald Reagan the actor, Jesse Jackson the minister all turn to politics. And, just to tie up a loose end, if anything ever brings such people down, it's sex. Masturbating is ok. But sex with a real live person is absolutely forbidden. So, the Dallas Cowboy cheerleaders are all American girls. Real honest to goodness flesh is a no no. Of course so is REAL BLOOD.

\*All quotes here are from Guy Debord's  
SOCIETY OF THE SPECTACLE

intend to keep. For example, I am constantly amazed, given the level of commodification our societies have reached, at the level of spontaneous warmth and generosity which remains; or that one can so often locate a least a spark of revolt. However, most of the glue which holds together French or English Quebec society -- what the nationalists want to keep -- will have to go if radical change is to occur. Bolton's idealized folk community is an abstraction; it bears no relation to present-day nationalist movements, which accept the state, capital (money/the commodity economy), power, leaders, etc. Scrape the surface of these real existing nationalist movements and invariably out pops an ugly chauvinism and arrogance (or in the "Third World" countries, a deadly mixture of

superiority and self-deprecation, what might be called a superiority-inferiority complex). I was awed and numbed by America's most recent orgy of patriotism during the Persian Gulf conflict. A veritable feeding frenzy. Support for the war, after some hesitation, was overwhelming. As I write, Bush's popularity rating is 91%, the highest ever. While the air force massacred Iraqi civilians and pulverized helpless retreating Iraqi conscripts, the couch potatoes (or the golf potatoes, as one commentator put it) lapped it up. This is real existing nationalism.

Bolton's statement that "Anarchist society is based on free, inactive, and spontaneous association between individuals" contradicts his/her statement that "The folk, the race, ethnicity" form the "organic kinship bond" which is the basis of an anti-authoritarian approach. A "free . . . association between individuals" means precisely that: voluntarily associating with those you choose to on a basis of affinity or mutually agreed criteria, not being deterministically defined on a basis of race and ethnicity. I have come to believe that approaches which see individuals in primarily ethnic terms are in fact racist, since real individuals ultimately tend to be displaced by stereotypes and common denominators. A perception which is reinforced by statements like the Bakunin one quoted approvingly by Bolton, when Bakunin talks about "the temperament and particular character of each race and each people", giving the impression of a single character as opposed to the rich and contradictory diversity which is always present. But to the extent that common customs do exist, there is no reason to simply accept or cheerlead for what we see around us -- surely a neutralizing fate for anti-authoritarians; rather, what we do is more likely to challenge to go against the grain.

Bolton says that anti-authoritarians who reject his/her anarcho-nationalism are echoing "Marxist ideologues and executive planners" by turning people into "rootless produce-and-consume units which can be moved across the globe along with capital and technology" as economic planning dictates. But this is precisely how real existing nationalists see people . . . except that the nation replaces the globe as the economic unit. According to the nationalists the "nation" the "people" must develop "its" economy, "its" natural resources. In this schema, the individual disappears, becoming a cipher in the nationalist economic machine. Nowhere do the nationalists attack the economy itself: that we have become objects of the economy, mere commodities. And how they want to run it is not really different from the Marxists and capitalists (Bolton disparages (and of course, Marxists and capitalists make perfectly good nationalists). For me, the standardization of today's cultures is due more to phenomena such as cybernetics and the computerization of consciousness; to a universal adaptation to the voices of modern techno-capital. But here the nationalists invariably see nothing menacing, just tools which they can mold to their own use.

Bolton, in any case, will be delighted to learn that there is no lack of anarcho-nationalists locally. They, too, vociferously attack the "down with borders" attitude of the anti-authoritarian milieu but at least,



In the winter 10AM, K.R. Bolton calls on anti-authoritarians to "raise the banner of the folkish ideal," and divides the milieu into two groups: the anarchists, i.e. anarcho-nationalists like him/herself, and the "anarchists", i.e. everybody else, the sources of whose outlooks, according to Bolton, are "little more than a reflection of bourgeois-liberalism, Marxism, and global capitalism".

Since I moved here, eighteen years ago, from the province next door, I have been living in Québec. Anyone residing north of the U.S. border has learned that Americans are usually unaware of what is happening in Canada and Québec. However, most 10AM readers have probably heard that Canada is presently experiencing a "constitutional crisis" and that the country is likely to break up. Support for outright independence, or something very close to it, has now reached 70% in Québec, well up from the 40% who voted to move towards independence in the 1980 referendum.

The present upsurge represents the second wave of Québécois nationalism in recent years. The first began in the 1960s and crested with the victory of the pro-sovereignty Parti Québécois in 1976. The Parti Québécois implemented a series of laws (mainly concerning language) which made French the "official language of work", for example, and channeled the children of immigrants into the French-language school system (previously most usually integrated into the English one). By the time of the referendum in 1980, the nationalist wave had largely dissipated. Most French-speaking Québécois seemed to feel that their culture was no longer menaced and were relatively satisfied with the status quo. In the early 1980s the Liberals won the election, a further sign of the decline in nationalism. However, the mood began to change when the Liberals started to water down the language laws put in place by the Parti Québécois. A new nationalist wave was set in motion, reaching a feverish pitch when the Meech Lake Accord (an agreement between the federal government and the ten provinces which would have granted Québec somewhat expanded powers) was ultimately not ratified by two of the provinces. Reacting to this failure and to rising nationalist sentiment, the provincial Liberal party recently outlined a new set of demands which go much further than the Meech Lake formula, leaving little more than currency and national defence in the hands of the federal government. If a new deal cannot be worked out, the Liberals propose another referendum by the end of 1992 (The Parti Québécois calls for a referendum right away). The changes recommended by the Liberals will probably be unacceptable to the rest of the provinces, and the country will most likely fall apart.

My stay in Québec can be divided into two periods. The first, before I got involved in anti-authoritarian politics, stretches from 1973-1982. During this period I voted for the Parti Québécois the first time they won the elections, in 1976, and voted "yes" (to move towards independence) in the 1980 referendum. This may seem paradoxical considering my Anglo background, but it should be remembered that at the time I was reading, speaking and thinking entirely in French. Shortly after 1980 my perception began to change. Without feeling anti-French, I began to believe that English was being hard done by and joined an English-rights pressure group which was just forming at that time.

The second, anti-authoritarian, phase began in 1982. My outlook has experienced an evolution during this phase as well, but I'll limit my comments to how I see things presently.

The essence of nationalism is to preserve what is. Or on a more individual level, that people remain what they are. The thrust of nationalism is deeply conservative, passive, and self-satisfied. In other words, it moves away from, in the opposite direction from the profound questioning which could lead to a radical break. Which is not to say that all conservatism should be rejected out of hand; it depends on what you

IS THE WAR INSIDE YOUR MIND?

KYLE GRIFFITH

Back in the Sixties, when I was a non-violent member of the Peace Movement, one of my favorite songs was Tim Buckley's "No Man Can Find the War" -- especially the line that ran, "Is the War inside your mind?" It helped me find words for a feeling I'd had all my life -- the basic causes of most human violence and other uses of coercion are internal and psychological. People harm or dominate others because they want to or feel they "have to," not for rational reasons of morality or practical necessity.

In almost every case, there are nonviolent, noncoercive alternatives that would serve the interests of individuals or groups better than war, crime, fighting in self-defense, domination and exploitation of others, etc. (And the exceptions, the legitimate and unavoidable uses of force, are almost always situations in which someone else has already started using violence or coercion.) The question I immediately started asking on realizing this, was of course, "Why do people seem to be 'naturally' violent and domineering?"

I'd already read a lot of the psychological and anthropological literature that attributes human violence to "predatory instincts," but didn't feel this was the answer. Even if people have such instincts, which has never actually been proven to my satisfaction, why do so many people



allow them to dominate their total personality structure to the point where they produce self-destructive behavior, such as willing participation in huge modern wars where survival on the battlefield is strictly a matter of chance, totally beyond the individual soldier's control?

Realizing that instinct wasn't the whole answer, if it was part of the answer at all, I started studying environmental influences as a cause of violent and coercive behavior, and was immediately attracted to the fundamental radical idea that exploitative social, political, and economic institutions are to blame. It was easy

# It May Not Be Vietnam, but

to conclude that this hypothesis is essentially true, but much harder to figure out what to do about it.

There's very little historical evidence that large-scale institutional changes -- whether labeled "revolution" or just "reform" -- actually do much to make "human nature" less violent and coercive. Trying to restructure society to achieve higher levels of democracy, human rights, social justice, etc. is obviously better than not trying to do so, but external reforms do not automatically improve people's internal personality structures -- if they did, the United States would not have so many problems with crime, insanity, substance abuse, family and relationship dysfunction, and general feelings of unhappiness and alienation.

My personal search for answers to these questions has led me into occultism, and most of my writing on the subject has dealt with the manipulation of human society by spiritual forces of both "good" and "evil," especially the programming of the subconscious mind by direct telepathic influences. (If you're interested in this approach, drop me a line -- S/R Press, PO Box

World. And when they start realizing they can't actually do anything constructive, they turn more and more into destructive thoughts and actions.

The way to break out of this trap is for radicals to think of ourselves first -- not of helping others, not of opposing others. That's why I say the automatic reaction of saying "boycott the NSA" is perhaps too simplistic. If you've got what it takes to play with the fire without getting burned, go for it. If you don't feel that courageous, pick something constructive you feel you can do successfully, and then -- go do it. But it's important to realize that this is not a "boycott" -- it's just choosing an alternative.

On another subject, the "Facts About War, Anarchy and the Middle East" sound very much like to my own responses to questions various people have asked me about this subject. However, at this point I'm pretty bored with trying to help people analyze the situation, and when I write my contribution on war for IOM, I'm going to try to get to a deeper level: how anarchists should deal with war, both the practical and theoretical aspects.

Bob Shea's "Pie in the Sky" article gave me some food for thought. The idea that "anarchism and nonviolence are virtually identical" really intrigues me. I don't consider myself ideologically nonviolent -- I definitely feel there are situations where it's better to use violence than to refrain from it (Hell, I wouldn't even be here if I hadn't used force to defend myself a few times when people were trying to kill me) -- but I think that the basic motivations that cause people to become nonviolent are equally useful to becoming an anarchist.

The essence of acting and living as an anarchist is substituting voluntary cooperation for coercion in all human relationships -- don't force anyone to do anything and don't let anyone force you to do anything. As I interpret this principle, it's never right to initiate violence to prevent people from using other forms of coercion on you, but it is OK to counter violence with violence. This certainly not a nonviolent philosophy on a practical level, but on a deeper level, it regards nonviolence as a goal to be achieved whenever possible.

So I guess I'm in basic agreement with Robert Shea. I want to be nonviolent, even though I feel absolute nonviolence in the present violent world can be self-destructive. And I think my desire for nonviolence is related to my desire for all my dealings with other people to be on a basis of voluntary cooperation instead of any form of compulsion or coercion. As ideals, as archetypes, anarchism and nonviolence are indeed the same.

L. Gammons "Anarchism and the End of History" also has a couple of good ideas in it, though I'm not personally fond of "classical" radical political writing that's full of name-dropping and quotations. I think all anarchist should read as much of the classical radical literature as they can stomach, but I've seen much point in quoting from it. My own policy when writing about these matters has always been to take the essential ideas from Marx, Bakunin, et. al. and put them into my own words, illustrating them with details from my own life and the world we all live in right now.

Anyway, I strongly agree with Gammons that being "politically correct" is essentially an authoritarian attitude. To me, it's much more important to be morally correct. Political correctness is always founded in the intellect, in principles that can be easily described in words. Morality -- determining what is right and wrong in a particular situation -- operates on a much deeper and more holistic level, because it deals with people, not with words or ideas. It deals with "ends" and "means" as part of one inseparable whole -- an endless, self-generating and regenerating cycle of cause and effect -- instead of as theoretical entities that can be analyzed and separated. And above all, morality is practical: who benefits or is harmed? How much? If it gets down to specifics, whereas political theorizing tends to trail off into generalities.

I also agree completely that "to be truly anarchistic is to reject all absolutism." When I talk about "morality," I mean the deterministic kind -- the "best course of action under the circumstances." This is the diametric opposite of absolutism, because "best" in a world populated by imperfect humans is always "the lesser evil," the compromise between actual conflicts of interest, the closest approach to unreachable goals. It automatically precludes bi-polar, "black-and-white" value judgments by substituting "better" and "worse" for "good" and "bad."

I also found K. R. Bolton's "Anarchism and the Folk Community" a little too self-consciously intellectual for my taste, but again, there are some good ideas



Dear Michael Ziesing

My instinctive tendency is to agree with Carl Bettis that artists should "just say no the NEA" and all other forms of patronage or subsidies for the arts. My own practice is to support myself working at temporary or part-time jobs and spend the rest of my time self-publishing my "Spiritual Revolutionary" writing on an absolute shoestring. My wife, Luna, puts about the same effort into this work as I do, and dozens of other people help to a lesser extent. The S/R Press has almost exactly broken even over the last two years, selling several thousand books in the process. Right now, we are selling three full-length books by direct mail-order and publish approximately 200 copies of a 20- to 30-page magazine every few months, and it really doesn't cost us anything except our time and labor. Since the material Luna and I publish is about as controversial and uncompromised as anything can get -- a Spiritual Revolutionary feels the same way about traditional religion and occultism as a political anarchist feels about present governmental systems -- I feel that what we're doing to get our work produced and distributed can serve as a model to any radical artist or intellectual.

However, I also think the whole question of financing art is more complex than Carl Bettis portrayed it in his article, more complex than I just portrayed it in describing my own work. On a deeper level, the true danger to artistic freedom is not in accepting money from the Establishment -- whether it's a government or private grant, or income from commercial sales of art through the mainstream economy. The only danger is in becoming so dependent on that "enemy" money that it seduces you into compromising your integrity. A number of artists I've known have accepted grants, used them to produce uncompromised work, and had the courage to turn down further grants when there were "strings" attached to them. I also know quite a number of writers who will sell their work to ordinary commercial publishers as long as they retain control over the content -- if they are asked to rewrite it to fit "editorial policy," they "just say no."

In other words, I think it's reasonably safe for artists to make use of NEA grants or just about any other source of financing for their artistic endeavors as long as they can avoid getting "addicted" to it. I've always felt that one of the keys to functioning as an anarchist in the real world is to make use of coercive institutions without being used by them, whenever possible. Very often, this use has to be limited, but even limited access to resources is usually better than nothing.

How do we go about using the Establishment's resources without becoming so dependent on them we're forced into compromising our personal ideals? The easiest way is to fall back on the old-fashioned leftist principal that "all artists and intellectuals should also be workers." I've always followed that principal myself -- I've never tried to make my basic living through art, but have always worked at low-level jobs in the computer field ("as much as necessary but as little as possible") -- so I've never been afraid of being seduced into compromise. I guess you might say I'm content "to eat beans."

All told, I feel that if artists don't get greedy and don't give in to ego and feel they are "too good" to work at ordinary jobs, it's not that dangerous to accept grants, sell art through commercial galleries or publishers, etc. Selling uncompromised art direct to the public should always be the backbone of the radical art community, but I still don't think a total boycott of grants and commercial art-outlets is necessary. Nor if artists have the political awareness, moral courage, and lack of egoism to avoid getting burned. And that's maybe the most important secret of all -- to be a true anarchist, or a true artist, one also has to be superior to most people in moral integrity.

When most people analyze why various radical movements have failed, they never get beyond pointing out the flaws in the ideologies themselves. What about the flaws in the people? It takes courage, practical intelligence (common sense), imagination, compassion, tolerance, open-mindedness, self-control, a sense of moderation, and many other human virtues to be a successful radical. Historically, radical movements have been a haven for losers who retreat into the underground to avoid failure in the mainstream of society, and most of these movements have responded to this influx by retreating into unreality -- for example, by creating an artificial class mystique around various categories of exploited people who aren't even interested in joining the movement. So you end up with a bunch of people who can't even help themselves sitting around talking about how to help people in the ghetto or the Third

60327, Palo Alto, CA 94306 -- and I'll send you information on my books and other publications.)

However, everything I've learned as a "Spiritual Revolutionary" studying psychic mind-control and the manipulation of human society by external spiritual agencies has practical applications that I feel may be of use to any anarchist or libertarian radical, even those who reject my cosmological hypotheses in favor of strict materialism or some other spiritual belief system. The chief of these is that "The revolution begins at home." The best way to reform society is to reform your own life first, on a practical, day-to-day level. And the first step in radicalizing your own life is to learn to reprogram your own personality structures using the principle of, "You are what you do."

This brings us back to the question, "What can I do about war and other forms of violence and coercion?" I feel that the first step is for each one of us to develop a personal code of conduct on the subject and do our best to live by it. We can't always control how we feel, but most of the time we are all quite capable of controlling our actual behavior.

I personally reject the concept of "total nonviolence" as both immoral and impractical, as I reject practically all ethical precepts based on absolutes. Saying I will "always" or "never" do something limits my individual sovereignty, and I feel it's much better to make moral judgments appropriate to the specific circumstances in which they are made. I've fought to defend myself against direct violent attacks in the past, and will do so again if I feel it's the best thing to do. But I still number "achieving nonviolence in all aspects of my life" among my most important personal goals. I regard nonviolence as an archetype, an ideal, but I don't allow it to completely cancel out my freedom of choice in the real world. I think it's important to realize that absolutes are fundamentally totalitarian concepts, and need to be controlled by a system of internal checks and balances derived from the individual's personal moral code, which should be flexible enough to adapt to the needs of external circumstances.

I feel it's very important for people who



want to oppose war and violence to express that opposition as much as possible in their daily lives. On reading this, most radicals will probably think first of rather shallow actions, such as marching in peace demonstrations or talking and writing about the subject in ways that raise the public consciousness on the general subject of political violence and nonviolence. I'm certainly not opposed to such activities, and I do them myself, but they're not really what I'm talking about here.

If you really want to "fight war" (or crime, domestic violence, political despotism, people's internal suicidal and self-destructive tendencies, etc.), you have to directly attack the forces within our social environment that program people's subconscious minds to perform or condone violent or coercive acts. These forces are everywhere, and you need to learn to recognize them, avoid their influence yourself, and take whatever direct action you can to lessen their impact on the whole society.

For example, over the last few years, I've gradually decreased to zero the amount of violence-oriented art and entertainment I consume, and for a couple of months now, I've been actively encouraging other people to do the same. Right now, I think it might even be a good idea for everyone who protested the Gulf War to keep on putting in the same amount of time and effort, but to turn their protests toward violence in movies, TV shows, books, etc.

This wouldn't be a call for censorship in the sense of government action against violence in art and entertainment, but simply a vigorous statement that many Americans are sick and tired of this shit and that we are no longer willing to pay for it (directly or indirectly through patronizing sponsors). This protest should also stress praise and financial support for material that portrays conflict and excitement without violence equally with protest of violent material. And we shouldn't limit our efforts to commercial and establishment art and entertainment either -- we should be willing to criticize art and literature in the underground and counterculture by exactly the same standards.

The next step is for each one of us to try to

our whole society experiences, we need community and Anarchy. Realizing that I'm beginning to ramble a bit, I'll sum up by saying that though most individuals in this society are in fact "abused", it is those who are truly abused in their family environment which is most difficult to dislodge. These individuals will be the last to accept Anarchism because it is etched in their psyche. Even still, therapy has proven to be successful here.



Greetings,

May these words find you in the best of health and determined spirits.

Long time no hear -- Is this an indication of one more casualty of the neo-world order? Are you still publishing? If so, perhaps communicate something as an indication of your development and resolve -- even if it is but old material. You should recall that I am a prisoner at Folsom prison.

J.F.

Thanks for the letter. See the note to prisoners elsewhere in this issue. As I recall, the last IOAM sent to Folsom -- several issue back -- was returned with a note from the assistant warden saying that he didn't want to have trouble like in the 60's and 70's so he was returning IOAM because it was "inciteful."



the environment that lacks from and for others. Striking out irrationally and/or giving up often occurs.

This list is not complete. Rather it merely outlines some of the many impediments of an individual's development. The point I am attempting to make is that these unfortunate individuals will not develop a world-view which would accept that people can live and have the capacity to be trusted and cooperative. (They are most likely to view the world the way that the State would like us to- accepting a ruling elite and remaining fearful and passive). The world is unsafe, unpredictable, non-nurturing, and violent, belittles these individuals. Significantly, psychologist Bruno Bettelheim noted that abused individuals believe that "might makes right" is the guiding principle in social interaction.

We can now see why it is less likely for abused individuals to accept Anarchism. First off, they tend to stirrily believe that the world does not work in a cooperative, non-hierarchical way. From their experiences, they are more likely to accept the "social darwinist" paradigm that sees the chaos in our society as natural but controllable- by law enforcement. Second, they personally would not be able to successfully participate in such a setting, for they are socially undeveloped. Abused children, as noted above, tend to lack confidence in their ability to communicate with others. They are too insecure to step into the margins- to accept an ideology that stands in contrast to the dominant social position. They also lack personal autonomy and initiative. Furthermore, without self-esteem, without feeling worthy of one's abilities and power, and significance to others, positive social action will not follow.

On the societal level, we can see how we are all similarly "abused". The larger social environment in which we interact, in a sense abuses us. The highly competitive, atomistic, and hierarchical organization which we are seemingly "forced" to participate in for survival, dehumanizes us, undermines our social nature and abilities, thereby resulting in a society of social misfits that, in turn, "need" the state.

There is hope in social change and personal change. Morton Deutsch, a socialpsychologist, has accumulated thousands of studies which indicate that people with competitive views can change their beliefs about cooperation. By reinstating a cooperative organization that values the group effort as a whole, people relearn and experience the cooperative side of their nature. To break out of the cycle of violence that

actually raise our own personal consciousness about violence as much as possible. How much do we think positively about it in the course of our daily lives? How can we avoid putting these thoughts into words and actions? Can we all start acting uncomfortable and change the subject when others start talking about these topics?

On the surface, this doesn't sound like much, but it's actually as important as the decisions that started various factions of the Civil Rights or Feminist movements. Our goal is to

"desanitize" violence within our culture, starting with making it personally unacceptable in our own lives. If you don't like the amount of time given to rapes and axe murders on the local TV news, write a letter to this effect to the station every once in a while. If you write reviews, start panning violent art and entertainment. If you produce art and entertainment yourself, try to keep it as free of violence as possible.

Another thing I want to point out here -- when I call for a personal boycott on violence in art and entertainment, I'm referring to all violence, not just the portrayal of violence as glamorous, heroic, or morally acceptable. I really don't think that anyone needs to be reminded, for the ten thousandth time, that it's unpleasant to be killed, maimed, violated, or beaten up. It's time to start treating violent books, movies, etc. like shit -- it stinks, and if there's some lying on your floor at home, clean it up!

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att, John Petrovato





Dear Editor,

I saw your listing in a book, Poet's Handbook, by L.B. Young.

The enclosed five poems suggest correctly that I'm something of a nonconformist. I began writing poetry in 1966, and now have an accumulation of more than 4300 poems.

I didn't submit any material to literary periodicals until 1990 was well under way. Ten publications have used some of my work already.

I've never been impatient; but my age, 77, and certain circumstances pertaining to health (legal blindness in one eye and total blindness in the other, rheumatoid arthritis since 1974 and two strokes) suggest that time may be an important factor.

So, if you print the enclosed selections, all short, or some of them, you'll help me advance a few steps toward achievement of my goals in poetry. I'll be deeply grateful.

Best Wishes,  
Ora Wilbert Eads

Dear Ora,

We are happy to publish your poems not just because of your interesting and honest letter, but because, in the editor's humble opinion, they are damn good poems.

ologically and socially. The abusive environment severely impedes the individual's development toward health.

Children brought up in an environment that is characterized by empathy, love, predictability in the satisfying of physical and emotional needs, encouragement to explore, and later on autonomy, have a greater likelihood to achieve health (Obviously, the social organization beyond the family will play very important role as well).

While not all abused children have the same personality characteristics, there appears to be some commonalities.

The abused child lacks a "healthy" environment. There is a lack of empathy, insufficient bonding with others, needs not attended to, unpredictable tv in the reactions of others for one's behavior, and verbal, physical, and emotional rejection. The consequences of such on the individual's development and his/her resulting world-view will be examined.

Below is a list of some commonalities that abused children share in their upbringing and consequent behavior:

1) Due to a non-nurturing, unpredictable, and hostile environment, a child's natural inclination to learn by exploring and analyzing is cut off. Abusive parents consider "roaming around" to be disobedient and annoying. The child receives punishment ~~of~~ from this behavior. As a result the child often lacks initiative and autonomy.

(2) Because parental support and adequate stimulation and attention is lacking, the child's verbal and language skills are often delayed, resulting in frustration in attempting to communicate with others and a lack of confidence.

3) Abusive parents often place unrealistic expectations on the child—setting them up for failure. When a child fails, punishment follows. Fear of performing and incompetence results.

4) The abuse environment impedes the child from developing self-esteem and respect. It is extremely unlikely that an individual who is consistently verbally and physically abused will feel good about himself and at par with others. The sense of worthlessness that develops makes it difficult for the individual to become an independent thinker from the environment. They are more apt to check with the behavior of others before making a decision to act. The abused, therefore, will attempt to "fit in", to conform, and not to "stand out", since they desire to feel safe and unnoticed. Furthermore low self-esteem fuels a sense of helplessness in coping with problems and a tendency to repress emotional expression, thereby causing considerable anxiety.

5) Abused children often exhibit extremes in behavior. While many use aggressive acts as a means of problem-solving, others are docile and passive. These behavioral extremes derive from



the topic of Young People -- Parenthood. In fact, it seems like a good topic for the next issue.

**THE TOPIC FOR NEXT  
TIME, INSOFAR AS WE  
HAVE TOPICS, WILL BE:**

**NEITHER SLAVE NOR**

**MASTER:**

**PARENTHOOD, YOUNG  
PEOPLE AND**

**ANARCHY!!!!**

**Fear and Abuse in the Home:**

An essay on child abuse and Anarchism

John petrovato

The reason for my interest in this topic is a concern that not only do these individuals experience a most terrible existence, but that they also are unlikely to accept the ideals of Anarchism. Child abuse effects the child's development into becoming a responsible and autonomous social individual. Through studying this subject, as well as working in the field, I believe that the violent, dysfunctional environment would not likely guide individuals to accept that a non-hierarchical, cooperative society is possible. The way that brutal domination effects and impedes our social development will be looked at.

**Child Abuse:** Child abuse may be defined as intentional harm by an adult on a child. This may be done by physical, sexual, and/or emotional methods. As the Social Sciences have indicated, the social environment has a large impact on psychological health. Beyond physiological needs (food, sleep, etc.), people require that "social needs"- psychological needs that can only be met in the process of social interaction- be met. These needs include the need for security, self-respect and esteem, affection, and significance. The lack of an environment that fosters such needs will limit the individual psych-

**FIVE POEMS BY  
ORA WILBERT EADS**

Obscenity

The toxic hogwash

With which martial mentalities

Flood the public domain

Is gross perversion

Obscene as any abomination

Condemned by society.

Demagogues

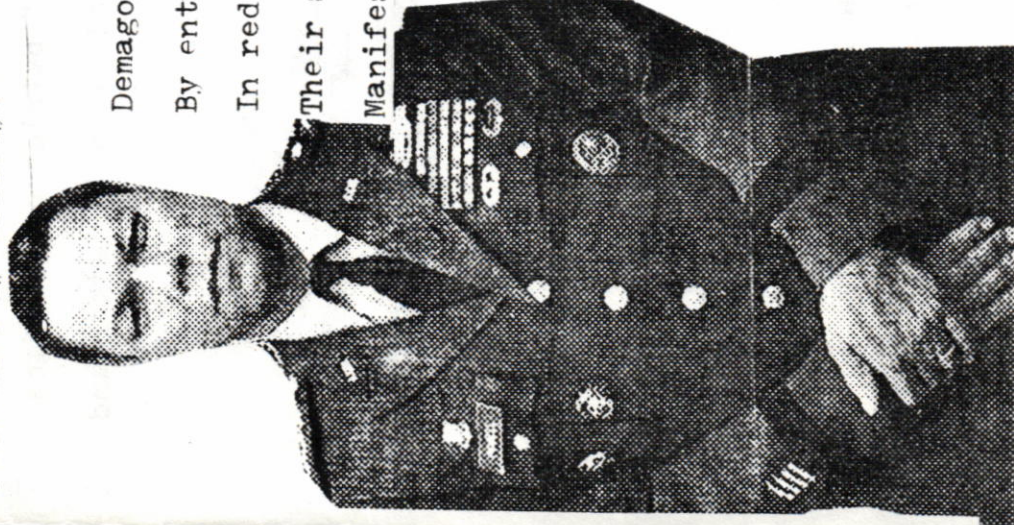
Demagogues pose as patriots

By entwining themselves

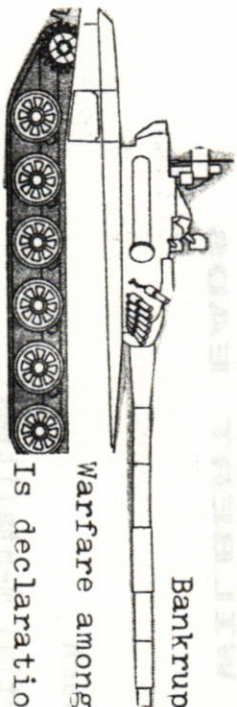
In red, white and blue;

Their shallow affectations

Manifest cynicism at its worst.







Bankruptcy

Warfare among nations

Is declaration of bankruptcy

In foreign policy;

Rivals reduce failures

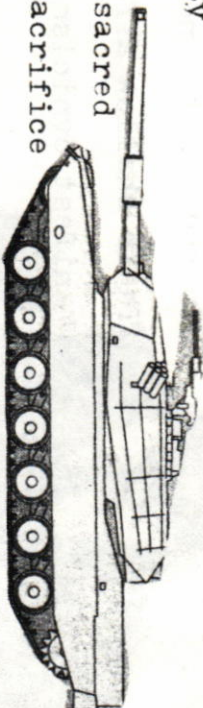
To compulsive obscenities

Featured as sacraments

Of patriotic sacrifice

Dedicated to fatherland.

### Futility



Life is too sacred

For unholy sacrifice

Of even one person

On an altar of greed

Mingled with false pride;

Can't nations defuse rhetoric

Before provocative words

Force unwanted confrontations

Likely to engulf millions

In ultimate futility?

for years and was a tad worried about falling out of touch with. I DID send the last IOAM and it was returned because, as I recall, the address was (supposedly) wrong.

Travel is fatal to prejudice, bigotry, and narrowmindedness, and many of our people need it sorely on these accounts. Broad, wholesome, charitable views of men and things cannot be acquired by vegetating in one little corner of the earth all one's lifetime. Mark Twain, THE INNOCENTS ABROAD

Congratulation on your mag. I must admit that before #49 I had been put off by the slap dash manner in which it was published. (I'm a printer which may explain my appreciation of good graphics. I do think RAS covers are great, by the way.) It is WELL compiled and I appreciate your desire to lessen your work to produce IOAM -- so I overcame my prejudices to READ it. It was the range of #49 and 50 that impressed me along with the desire on the part of several contributors to grapple with the real, personal issues of anarchism. I am always attracted to those who can manage a few intelligent silences regarding the problems of putting one's world view into practice -- especially with THEIR children. I have a 10 year old daughter and a 5 year old son and have been discussing and pondering this issue for a long time now. As my daughter gets older and is able to formulate her tentative view of the world, the nature of this topic presses upon me. After all we don't want our kids to be clones do we? They MUST be themselves -- but just the formulation of the desire reveals the quandry. I will submit something on this topic in the future.

Bernard

Many thanks for the good words and honest critique. I hope you do submit something on



not a communist, as I believe in individuality and privacy. I am not any label . . . I am that: I am. . .

Rick

Many thanks for the good words and suggestions. I have read ATLAS SHRUGGED and most everything else of Ayn Rand's. I think she is 50% right on the money (no pun intended) and 50% full of shit. If it is your individualist side that feels attracted to her, I suggest you check out the great individualist anarchists. A good place to start is with the BAD Press pamphlet INDIVIDUALISM RECONSIDERED and the great bibliography it contains. I suspect since you're a prisoner with no capital they would be glad to send you a free copy. If not, I'll send them the three bucks for you. Check it out. Again Rick, many thanks.

There are some enterprizes in which a careful disorderliness is the true method.  
Hermann Melville MOBY DICK

Dear Michael,

Just a note to say hello . . .

I didn't get the last issue of IOAM . . . I'd like to stay steady so I can contribute regularly and would like to know what's going on in order to do so. I also want to see reaction to what I write, so that I might see what interests people out there, and how to interest them in areas they don't care to see.

Avi

Thanks for the letter Avi. You are one of those prisoners who I've been in touch with



Frankenstein

Technology is a false god

Whom too many worship

As almost miraculous means

To Utopia;

But greed corrupts the system

To destructive frankenstein;

Its voracious appetite

Deprives multimillions

Of necessities.



# LETTERS

## FEMINISM AS ANARCHISM: A LASTING PERSPECTIVE

Mary Webb

This paper will look at current literature aimed at defining Feminism and Anarchism and subsequently showing their similarities. Now, I must admit that when I started this "adventure" I knew very little about anarchy and was trying my hardest not to "re-explore" the realm of feminism. But the idea that "Feminism is Anarchy" enticed me. It led me to pursue lots of current literature and a few local perspectives of this "idea": Is Feminism Anarchy. I asked that question in one form or another to approximately 75 people in a span of three weeks. The discussions consumed me. I talked about this single thread called feminism at so many levels of awareness, in so many different contexts, that I can't even remember where I was when I started. The amount of continuous energy that was generated is still a bit overwhelming to me. I really didn't expect to learn so much about so many people, everyone has an opinion and a certain legacy to share. Nor did I plan to see myself so clearly, defined amongst the para phrases and harmonies of shared experiences. It was like riding down an unexplored, swiftly moving river; around every corner was something different and new. I couldn't wait for the conversational formalities to be over so I could probe another persons wealth of perspective and experience. There wasn't any glamor in the stories I heard, but there was a great deal of emotion and pain and honesty and reflection and hope. There is still a

Dear Mike,

I've come across **INSTEAD OF A MAGAZINE** in **FACTSHEET FIVE** often, but only got it recently in a radical bookstore here in Seattle. Seems to me that anarchist zines are publishing the clearest radical thought available, and **INSTEAD** keeps the standard high indeed. Here's an SASE for **PERSONAL ANARCHY** . . .

Thornton

Dear Michael,

My name is Rick and currently I am a Michigan corrections client being corrected of my past so-called criminal behavior. I have been doing this sentence since 1980. I have been through most, if not all, of of the phases of imprisonment. My most active and enjoyable phase was when I proclaimed myself to be self-styled revolutionary. I read, studied and could recite all forms of governments, world events, etc. I even enacted my mentality by confronting and fighting the prison administration mentally and physically. I am just a free spirit who seeks freedom and free expression! I received the winter 1991 **INSTEAD OF A MAGAZINE** and was very pleased as I truly enjoyed the contents therein. The article by Robert Shea was very good reading . . . **CRIMINALS** by Avi Nafetel was also interesting . . . And as well, **SOME FACT ABOUT WAR, ANARCHY AND THE MIDDLE EAST!** was very appropriate.

If you have not already read it, I suggest that you read **ATLAS SHRUGGED** by Ayn Rand and that you print this suggestion. . . . By the way, I am not an anarchist . . . I am not a capitalist, as I have no capital. I am



Perennial Books is a new anarchist bookseller on the scene. They have already put together a fine catalog. Definitely worth checking out. Write Perennial Books, PO Box B14, Montague, Mass., 01315. It might be nice to enclose a buck.

The folks at CANVAS CHAUTAUQUA continue to put out a nifty little zine. The Spring '91 issue features an article on living on under \$600 dollars a year. 4 issues for 4 bucks or one for a buck. Write Canvas Chautauqua, PO Box 361, Bloomington, IN 47402.

I got a letter from the New England Chiefs of Police Association "extending you an invitation to join with the New England Chiefs of Police . . . in the fight for good and effective law enforcement." They wanted me to send 25 bucks for a wallet card, window decal and certificate of appreciation. Since I couldn't do that, I thought the only fair thing to do was to give you their 800 telephone number. 1-800-451-0008. I'm sure you'll want to call them to express YOUR feelings about Chiefs of Police.

ANARCHY IN PARADISE (2233 Kalakaua Ave., B205A #1261, Honolulu, HI 96815) is a quarterly tabloid for 5 bucks a year.

Thanks to Peter Lamborn Wilson and Mike Gunderloy for mentioning my Newsletter, PERSONAL ANARCHY, in the media. I have gotten requests from all over the country and all over the world. If you'd like a copy just send an SASE to PERSONAL ANARCHY c/o the IOAM PO Box.

The anthology of contemporary anarchist writings being co-published by INSTEAD OF A MAGAZINE and FACTSHEET is moving toward publication. By the time the next IOAM is out, it should be a reality. The working title is ANARCHY AND THE END OF HISTORY. Watch for it.

great deal of hope in the lives of the people I spoke with. We spoke a lot about language. And how language was very self-containing to the era and perspective in which each one of us identifies. For example, we all agreed that as we spoke, we talked about the old feminism and the new humanism; the anarchy of Spain and France with their theoretical anarchism and the global liberation intermingled with libertarian politics. All of this only forced me to re-examine my own definitions of the word feminism, but in retrospect, it gave me the freedom to seek out the core life giving tread that entwines all definitions, all perspectives and all peoples interested in a social order that is based on the free grouping of individuals for the purpose of producing real social wealth, an order that will guarantee to every human being free access to the earth and full enjoyment of the necessities of life, according to individual desires, tastes and inclinations. These words by Emma Goldman clearly define for me one of my first definitions of Anarchism and my presaged hope of feminism. Goldman states that anarchism stands for the liberation of the human mind from the dominion of religion; the liberation of the human body from the dominion of property and liberation from the shackles and restraints of government. Isn't this what the original feminist Saphio had in mind - a woman centered perspective that presupposes the centrality, normality and value of woman's experience and woman's culture. According to Hester Eisenstein, the core of the woman centered perspective is profoundly legitimate an ultimately essential to a newly just society. The socially constructed virtues of woman, the result of their long subordination, have redeeming qualities for all human beings, (thus the increasingly common term humanism). Woman's capacities to nurture, to affiliate with others, to work collectively, all are crucial characteristics. But to posit the these grow unequally out of biology, rather than out of culture and history can be seen as a betrayal of the feminist tradition. Eisenstein believed that at



the heart of each feminist is an egalitarian impulse, seeking all the obstacles to their political, economic and sexual self determination.

Simone de Beauvoir's analysis of women's subordination preceded from the assumption that men viewed woman as fundamentally different from their selves. In being so defined, women were reduced to the status of the second sex. Beauvoir states that "just as for the ancients, there was an obsolete vertical with reference to which the oblique was defined, so there is an absolute human type, the masculine ..... This humanity is male and man defines woman, not in her self, but as a relative to him; She is not regarded as an autonomous being .... She is defined and differentiated with reference to man and not he with reference to her; she is the incidental, the inessential as opposed to the essential. He is the Subject, he is the Absolute - she is the Other".

Many of the writings of the second wave of feminism were seen to be variations on Beauvoir's theme. One of the many areas of exploration was sex roles. Though a lot has been written and analyzed, I came across a notation by Margaret Mead in Sex and Temperament in Three Primitive Societies (1935) where she says that

"cross cultural research shows that gender behavior is a social artifact. Millett took this evidence to demonstrate that for female, "normal" meant passive, while for male, it meant active. Men had instrumental traits; they were tenacious, aggressive, curious, ambitious, planful, responsible, original and competitive. Women have expressive traits; they were affectionate, obedient, responsive to sympathy and approval, cheerful, kind and friendly. Social pressure kept women conforming to the expressive role expected of them, a role that dictated conformity and obedience, while men occupied the instrumental role of rationality and power. Feminist like Millett or Janeway believed that sex roles were designed by society based on their biological pretexts, thereby

## INFORMATION, EVALUATIONS AND EJACULATIONS michael ziesing

Phil Scalice says he has the urge to give the following zines a promotional plug. THROUGH THE WALLS, 472 ALBERT ST., KINGSTON, ONT., K7L3W3, CANADA. "This is a GREAT new prisoner support project that all prisoners should write as well as everyone else." PRISONERS LEGAL NEWS, PO BOX 1684, LAKE WORTH, FLORIDA 33460 "is put out by prisoners and believe me is more than legal news." PROFANE EXISTENCE, PO BOX 8722, MINNEAPOLIS, MN, 55408 "everybody should get." "Finally, for the true scoop in the Middle East, from the Israeli underground, everyone can write Adam Keller, PO Box 956, Tel-Aviv, 61008, Israel."

Most folks know Avi Nafstel as an activist anarchist prisoner. To contact the Avi Nafstel Support group, write to PO Box 2352, Guerneville, Calif. 95446. Please include a donation.

The B.A.D. Brigade, publishers of several great anarchist pamphlets in the past, has come out with a new one called INDIVIDUALISM RECONSIDERED by Joe Peacott. Joe makes an interesting and well written case for individualist anarchy (without sectarian dogmatism). Jerry Kaplan adds a very comprehensive bibliography of books, and articles by and about individualist anarchists. This pamphlet is 3 bucks post paid from the BAD Press, PO Box 1323, Cambridge, MA 02238.

SOCIAL ANARCHISM number 16 is out. This issue features an interview with Colin Ward, and essays on caring, anarchist sociology, and a provocative one entitled DIDN'T YOUR MOTHER TEACH YOU ANYTHING? Subscriptions are 10 bucks for 4 issues (a VERY good deal) from Social Anarchism, 2743 Maryland Ave, Baltimore, MD., 21218.



occasion, short fiction. We will publish damned near anything so long as it is not statist or opposed to human (or even planetary) solidarity.

We do not copyright things for people and urge reprinting and duplication. If someone puts a copyright sign on their work, we DO leave it there for them. We ASK that reprinting be done with permission, that a copy is sent to us and that IOAM is credited.

With your help there are many more years of INSTEAD OF A MAGAZINE ahead of us. Thanks for the ones you've provided.

#### THE OLD PHOTOCOPY MACHINE FROM LONG-LONG AGO

The machine that makes IOAM go 'round is an old sharpe copier that used to be part of the bookshop and that my brother kind of left here when he moved. It's solid and works fine. A buddy of mine does repair work on it for cheap and that helps a lot. He tells me that it is about ready to need 3 - 4 hundred bucks worth of parts and there isn't much he can do to reduce THAT cost. If you'd like to help out with a donation of some kind, it would be much appreciated. If you can't help out, that's ok, we love you anyway

#### FIND OUT WHAT THE MAJOR MEDIA ISN'T TELLING YOU!

Send for FACTSHEET FIVE, the indispensable guide to underground and alternative media, with over 1500 reviews of fanzines, records, books, t-shirts, computer programs, videos, and much more in every issue. 130+ page sample \$3.50 bulk mail or \$5 First Class from FACTSHEET FIVE, 6 Arizona Ave., Rensselaer NY 12144.

constituting a form of oppression which kept woman restricted and limited in scope. One of the earliest feminist, Emma Goldman, also renounced societies pre-destined female role typecasting thru her feminist opinions but also through her anarchistic politics. Oppressed for her sex, her class and her politics, she went to prison and suffered ostracism for all of them. She used anarchist doctrine to explain the oppression of woman. While her contemporaries were stressing the legal and economic barriers to womans freedom. Goldman, like the new feminists, was denouncing the unconscious ideology and the "internal tyrant", which keep woman down. She said '[Woman's\*] development, her freedom, her independence, must come from and through herself. First, by asserting herself as a personality, and not as a sex commodity. Secondly, by refusing the right to anyone over her body; by refusing to bear children, unless she wants them; by refusing to be a servant to God, the State, society, the husband, the family, etc. by making her life simple, but deeper and richer. That is, by trying to learn the meaning and substance of life in all its complexities, by freeing herself from the fear of public opinion and public condemnation. Only that, stated Emma Goldman, and not the ballot, will set woman free.

Emma Goldmans outlook of love and marriage were mirrored years later by Shulamith Freestone whose analysis of the phenomenon of "love" was found to be the pivot of womans oppression. For a woman to fall in love with a man, was no metaphor, but an action that each time it was repeated reinforced their subordination both individually and collectively. Goldman reiterates that the institution of marriage makes a parasite of woman, an absolute dependent. It incapacitates her life's struggle, annihilates her social consciousness, paralyzes her imagination, and then imposes its gracious protection which is in reality, a snare, a travesty of human character.

Several contemporary anarchist feminists have pointed out the



connection between social anarchism and radical feminism. Lynne Farrow said "feminism practices what anarchism preaches". Peggy Kornegger believes that "feminists have been unconscious anarchists in both theory and practice for years". Carol Ehrlich states that all feminists are concerned with a set of common issues: control over their own body; alternatives to the nuclear family and to heterosexuality; new methods of child care that will liberate parents and children; economic self determination; ending sex stereotypes in education; in the media and in the work place; the abolition of repressive laws; an end to male authority, ownership and control over woman; providing woman with the means to develop skills and positive self attitudes; and an end to oppressive emotional relationships.

We, states Peggy Kornegger, as investigators, must be careful, because the most treacherous form power can take is coaptation, which feeds on the short sighted view that feminism is mere "social change". To think of sexism as an evil which can be eradicated by female participation in the way things are is to ensure the continuation of domination and oppression. "Feminist" capitalism is a contradiction in terms. When woman's credit unions, restaurants, bookstores, etc. are established, Kornegger states that we must be clear that we are doing so for our own survival, for the purpose of creating a counter-system whose processes contradict and challenge competition, profit-making, and all forms of economic oppression. Kornegger says we must be committed to "living on the boundaries", to anti-capitalist, non-consumption values. What we want is neither integration nor a coup d'etat which would "transfer power from one set of boys to another set of boys".

People are not free just because they are surviving or even economically comfortable. They are free because they have power over their own lives.

## A BRIEF HISTORY OF INSTEAD OF A MAGAZINE

The first issue of INSTEAD OF A MAGAZINE came out in Nov-Dec of 1980. It was one sheet of paper and we called it THE LYSANDER SPOONER SOCIETY NEWSLETTER after the great individualist anarchist of the 19th century.

The "Society" was made up of roughly like minded folks who hung around "the bookshop" that was run by Mark and Michael Ziesing, Wayne Woodward and Alison Meyers. There never was a formal group.

Some of the issues that IOAM has paid particular attention to over the years are: The Irish struggle, Prisoner support, the punk "movement," fighting racism (especially the Klan), Taoism and other natural philosophies that have some kinship to anarchy, classism, sexism, religion, medicine and others.

This issue of IOAM is Vol. 10, Number 51. The volume changes every year. Early IOAM's had a lot fewer pages than they do now. When we came out with a "big one" we called it a double issue and gave it two numbers. That got to be so commonplace that we decided to change the numbering system. Thus there haven't been exactly fifty previous issues.

INSTEAD OF A MAGAZINE is published because WE MUST DO SOMETHING! Among the things that we must do are to think and work. It is published because it involves both of those notions. In addition, it helps us make connections with other ideas and other people.

We've always tried to keep IOAM anarchist oriented and to avoid personal attacks, namecalling, backbiting and bickering.

We do not pay people who write for or do art for IOAM because we can't afford it. We DO actively seek articles, poems, art and, on